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FINDINGS

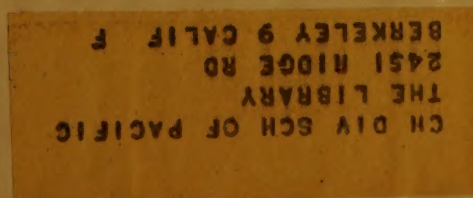
DECEMBER 1961



The answer is not "It is the custom" but "We do this because. . ."



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- 7 Organization Is Necessary
- 9 A Children's Lenten Mission
- 12 New Mission Study Materials
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Letters:

• Mishmash in Total Darkness

If some of the articles in FINDINGS for September, 1961, are indications of "giant steps forward" (from the Foreword of the issue), then somebody has stepped into an open manhole and total darkness prevails.

I refer especially to the article by the Rev. George L. Peabody: "Our Mission Today: Four Considerations." I've never encountered such negative mishmash since the days of pseudophilosophical banter in university. Presumably the man is speaking to Churchmen, for the magazine is (I assume) printed primarily for Episcopalians. He says that "modern Christianity" is irrelevant and impotent. What does he mean? I would agree with him if he is referring to modern Protestantism under such names as Tillich, Barth, and others. But how in God's name can he make this statement to Anglicans who possess the historic catholic faith as enshrined in the Prayer Book? The historic faith as set forth in the Prayer Book may be ignored, disregarded, shelved, or treated as inconsequential by the twentieth century, but it is never irrelevant or impotent; his accusations are ridiculous for a priest of the Church to make.

I don't know where the staff of the Department live, but if they knew anything at all about parish life, they would know that almost all of us are working in the area where men live! And where does he obtain the authority to say that the Church's mission is carried out *primarily* by the laity? It is not carried out primarily by the laity; it is carried out by *both* priest and laity! And just how is the structure of the parish outmoded? As cell or unit of the greater family of God, it is certainly adaptable to this or any other century. The last consideration is not quite so inane as the first three, for I would agree that all too few Churchmen have really been trained fully and properly in the catholic heritage of their Church.

Some day, God willing, we will receive from our national Department profound statements of what the Holy Catholic Church of God can do to

further the historic faith. Then, thankfully, we will be done with the type of material that is currently being published.

(The Rev.) Gerald L. Claudius
St. John's Church
Kansas City, Mo.

• An Unmistakable Wallop

Today I had a chance to complete my reading of the September issue of FINDINGS. I found the article "Our Mission Today: Four Considerations" especially helpful. However, it was more than that. It carried an unmistakable wallop, and certainly sets forth clearly and succinctly the demand we find upon us.

Mary Louise Villaret
Diocesan Center
San Antonio, Tex.

• The Response Was Action

I used the article by the Rev. George L. Peabody in the September issue of FINDINGS as the core and substance of a recent sermon. I thought you would be interested to know that the response from the congregation was quite something. The request now is that copies of this sermon be sent to all adult parishioners, and a series of discussion meetings has been formed to deal with the four understandings of the Church's mission in the world today.

It will be interesting to see what happens after these meetings.

(The Rev.) Alfred B. Seccombe
St. Paul's Church
Walnut Creek, Calif.

• "Say More, Louder and Oftener"

Just let me add my applause to a great deal which you must have had about the article in the September FINDINGS by the Rev. George L. Peabody. I seldom write fan letters, but I can't help but cheer at this one. I wish to goodness more people would stop so much wishy-washy institutional palaver and make some things plain as you do here. And I wish we could find more ways to get this heard not only by people who read FINDINGS but by

vestries and people in parishes generally. I keep trying; but it gets discouraging now and then!

Say more, and louder and oftener
(The Rev.) Nigel Lyon Andrew
St. Ann's Church
Old Lyme, Conn.

• An Encounter with the Holy Spirit

I am a Sunday school teacher at St. Andrew's Church in Longmeadow, Mass. In 1939 I received a Ph.D. in Natural Science at the University of Heidelberg, Germany.

In the June issue of FINDINGS I read with great interest the article by the Rev. John C. Fletcher, "Dietrich Bonhoeffer, Apostle of Freedom." My German friends who belong to the Confessing Church, particularly those in Berlin, have told me much about him and his influence on Christian thought in Germany today.

In this connection I would like to call your attention to the strong bond of spiritual fellowship which has existed for twelve years between churches in Berlin and churches in the Episcopal Diocese of Western Massachusetts.

Out of this fellowship we have seen the emergence of an "Apostle of Youth"—a church worker from the Church of the Atonement in Westfield, Mass., who worked for two years before her death with the youth of Western and Eastern Berlin. A conference center for young people in Berlin is named for her, the Mary Heiler Home, and has just been dedicated by the Rt. Rev. William Appleton Lawrence, retired Bishop of Western Massachusetts.

This is a story for FINDINGS, one which would serve as an inspiration for our Sunday school children and their teachers. It is a story of faith, of courage, and of love—an encounter with the Holy Spirit.

Nellie R. Walte
Longmeadow, Mass.

FINDINGS

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FINDINGS

A RESOURCE FOR EVERY ADULT IN THE EPISCOPAL CHURCH WHO IS RESPONSIBLE FOR THE EDUCATION OF CHILDREN, YOUTH, OR ADULTS

Contents for December 1961

Volume 9, Number 10

Each year a promise of health and hope is brought to millions of the world's sick and hungry children by people who buy the very special kind of greeting cards offered by UNICEF—The United Nations Children's Fund. UNICEF cards are used wherever and whenever greetings are exchanged, be it Christmas and New Year in the Christian world, Hanukkah in the Jewish, or the Festival of Divali in India.

Since 1950, many of the world's best-known artists have supported UNICEF's fight against hunger and disease among children by donating original designs to the Fund's greeting card program. They know that three out of four of the world's children—a staggering seven hundred and fifty million—live in underdeveloped countries where hunger has long been taken for granted and where the barest medical necessities are lacking. With the proceeds from a single box of cards, UNICEF can provide the vaccine to protect fifty children against tuberculosis, or supply eight hungry children with a daily glass of milk for a month.

All cards can be ordered with "Season's Greetings" inscribed in the five official languages of the United Nations—English, French, Spanish, Russian, and Chinese—or as note cards without any inscription. A full-color brochure and order blank is available from the U.S. Committee for UNICEF, Greeting Card Department, United Nations, New York 17, N.Y.

Example of UNICEF cards are found on pages 18 and 22.



For I was hungry, and you gave me food.

ARTICLES

- 5 **The teacher's faith and how he teaches are inescapably bound together.** *The Rev. D. Campbell Wyckoff points out theological reasons why this is so.*
- 7 **Organization is necessary for an effective parish program of Christian education,** *states the Rev. Randolph Crump Miller as he outlines ways in which a Christian education committee can provide this structure.*
- 9 **A children's Lenten mission can succeed if preliminary planning is thorough.** *The Rev. William Sydnor reports on how Christ Church, Alexandria, Va., plans and carries out a week-long, after-school mission for children.*
- 12 **New mission study materials for all ages are described and evaluated** *by Mrs. Melvin Kenny, Jr., Director of Christian Education at St. Paul's Church, Riverside, Conn.*
- 14 **Youth in the mission of the Church contains suggestions** *by Virginia Harbour on ways to use Latin-American Dialogue to further young people's understanding of their role in the Church's mission.*
- 18 **An Epiphany service,** *prepared by Mrs. W. H. Cole.*

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Christmas Message 1961

Above all else, Christmas means that God is at hand. He is with us. Christmas is not simply one day out of three hundred and sixty-five.

It is true, of course, that the day after Christmas we all go back to work, some weary and heavyhearted. We read the statistics of the dead and injured on our highways; we are aware again, after a brief respite, of how precarious the world's peace is; we glance anxiously up at the sky to see what new thing is circling there. The tree begins to droop, the wreaths to fade. It will be a long time until December twenty-fifth comes again. But once we have made room for Christ in our lives, the fact of Christmas is with us every day—the fact that God so loves the world that He comes into it. And having come, He does not go away.

This is what Christmas means to Christians. Jesus of Nazareth, a first-century man who lived in Palestine, was, nevertheless, "God of God . . . Who for us men and for our salvation . . . was made man."

This is what God did in Christ. When He came, it was not to inaugurate an annual celebration when good will and a spirit of generosity might abound for a time. God came into the world to lead us out of our frustration and helplessness and despair. He comes now, as He came that first Christmas. "He comes, and loves, and saves, and frees us."

—ARTHUR LICHTENBERGER

The Teacher's Faith and How He Teaches



by D. Campbell Wyckoff
Professor of Christian Education
Princeton Theological Seminary

Faith in God the Creator, Redeemer, and Sanctifier gives Christian teaching a breadth and scope unknown to other kinds of education.

YOUR faith, derived from theological sources, determines *what* you teach; educational principles, derived from psychological sources, determine *how* you teach." This principle, once taken seriously, is now obsolete.

The word *faith* has three meanings that are pertinent here. Our faith may mean a systematic set of beliefs that we use to interpret our experience and our existence. A second definition of faith makes it a set of principles that we actually put to use in life, principles that have become so much a part of us that we act on them and build our lives on them. A third use of the term makes it a matter of trusting Jesus Christ so thoroughly, believing in Him so deeply, that above all else we want to learn from Him and follow Him. All three—beliefs, principles of action, and discipleship—are part of what we mean by faith, and all three influence the way we teach.

God the Creator and Lawgiver

We believe in a God who has created us and all things, who sustains us by His power, and whose purpose encompasses the universe and everything in it. With a belief like this, our teaching takes on a breadth and a scope unknown to other kinds of education. We deal with the origins and destiny of the human quest; with the universe in all its wonder and complexity; with hope, joy, and aspiration; with suffering, evil, and death. But above all we deal with God and His purpose, making known our faith that there is nothing and no one outside His purpose, concern, and care.

We believe in a God who makes demands on us.

God's requirements, Biblically put, are that we do justly, love mercy, and walk humbly with Him—that we be righteous, humane, and closely related to Him. The requirement of righteousness means obeying His law and doing His will. The requirement of mercy means constant recognition of the rights and needs of others in light of our common humanity. The requirement of a close relationship to Him means maintaining a right perspective, not exalting ourselves at His expense, and the development of a daily practice of discipleship.

The realistic Christian teacher knows these demands, is seeking to meet them himself, alerts his pupils to them, and makes the classroom a laboratory where ways of meeting God's demands are analyzed and tried out, and where failure is faced frankly. The Christian teacher also tries to see that justice, mercy, and a close relationship with God are qualities that are present in his classroom and in the life he lives with his pupils in the classroom and outside. He also attempts to be forthright with those he teaches about his own failures to meet God's demands, his own need for grace and forgiveness, and the source of his strength in the face of failure.

God Reveals Himself

We believe in a God who reveals Himself to us. The Word that God speaks is the clue to creation and the meaning of existence. That Word has been spoken to His people, particularly through the prophets, and has become flesh in Jesus Christ. Jesus Christ is the complete revelation of God's purpose, love, and work

of reconciliation to a humanity estranged from Him. All this is witnessed to in the Bible, thus enabling the Bible to be the Word of God. The experience of the Christian is that what he finds in the Bible becomes the Word of God for him when the Holy Spirit makes it come alive in the Church and in his own personal life.

Because Christian teaching is a "ministry of the Word," the Bible is at the heart of the teaching-learning experience. The teacher's aim, in significant part, in that those he teaches may be helped to be aware of God's self-disclosure, His revelation. The task of listening with growing alertness to the Gospel is a mutual task, shared by teacher and pupil. The classroom, then, becomes a place in which an enterprise of being guided by the Holy Spirit is being attempted by teacher and pupil together. Those who come into such an enterprise as teachers need to come with a mature approach to the Bible and to prepare for it by a personal life of genuine and sincere study of the Scriptures.

We believe in a God who was in Christ, reconciling the world to Himself. An event of supreme cosmic significance has taken place. God has become incarnate; Christ has taken the form of a servant, and has been born as a man. He lived, was killed on a cross, arose from the dead, ascended, and reigns—the living Christ. Thus God in Christ has opened forever the door to reconciliation for a people estranged from Him. This is the perfect love, the love with which He gave Himself for us. The event of supreme cosmic significance is also the event of supreme personal significance, for in thus loving me He enables me to respond to Him in love and obedience.

The Teacher as Witness

This is our Gospel, a Gospel that came as news to us, and that is our message to the world, our news for others. The teacher's task is to help his pupils to prepare their minds and hearts for this news; to tell the story Biblically and personally; to help his pupils to hear, accept, and receive it; and to help them to explore its meaning and implications for them, their world, and their times. The teacher is thus fundamentally a witness. He does not promote something he has thought up for himself; he does not "push a product." Neither can he hold back and let his pupils flounder as they "work things out for themselves." The teacher is a messenger, but with a difference—he has heard the message himself, responded to it, knows its world-shaking worth, and delivers it on behalf of and by the power of the living Christ.

We believe in a God who has sent His Holy Spirit into our midst to guide and to correct us. The reality of the Holy Spirit means that God is an active participant in our world and in our life, present to lead and to evaluate. To be aware of the Holy Spirit in our lives is to be open to criticism and suggestion from God. To yield to the Holy Spirit is to follow God's guidance sensitively and to take His criticism courageously.

The Holy Spirit does not deal with us merely as individuals; He deals with us as people, as the Church. The teacher and his class may expect, if they be sensi-

tive to the Holy Spirit's presence and leading, that they may experience what the Church has so often discovered: together, by the Holy Spirit's power, they see new things about themselves and their world, new clarities come into being among them; they are able to evaluate themselves and their work more honestly and they find unexpected tasks awaiting, with the strength to perform them. In every classroom where Christian education takes place, the presence of the Holy Spirit makes it possible for teacher and taught to be the Church in the fullest sense.

We believe in a God to whom we may respond personally. The mature teacher finds himself not only studying and planning, but praying. A wholehearted response to God's love is offered up in prayer as adoration and thanksgiving. The need for enlightenment and direction is expressed in prayer as petition. The teacher's life of prayer, finding expression in the classroom, communicates its validity and worth to those he seeks to lead, and they also learn to pray.

The Mission of the Church

We believe in the Church, the fellowship of the Spirit. Because we believe in the Church, and are caught up in its life, we worship and try in many creative ways to upbuild and beautify her life. The quality of life that makes a congregation or a family truly a fellowship of the Spirit brings into being an atmosphere through which the Church may speak of its source and strength, even without using words. The teacher who is himself within this fellowship makes it, by his very presence and attitude, a reality in the midst of the group he teaches.

We believe that the Church has a mission. The Church witnesses to the Gospel, serves to relieve human need in Christ's Name, takes prophetic action in the face of injustice and social evil, and seeks to extend its fellowship around the globe. As members of the Church, teachers participate in that mission and in a variety of ways constantly invite those they teach to participate in it with them.

What we believe about our pupils and about ourselves also influences the way we teach. If we see our pupils as self-active learners, we will try to understand them and assist them as learners in creative ways. If we see them as members of the Christian fellowship, we will treat them as partners. If we see them as responsible individuals before God, we will teach with respect for their integrity. If we see ourselves as members of the fellowship with a special vocation to teach, our purposes and relationships as teachers of the Faith become clear.

In a sense, the idea of the priesthood of all believers has been misrepresented among us. We are not really our own priests before God. Rather, we are priests on behalf of our fellow men. In this light, the implications of our faith for the way we teach are inescapable.

This article is one of a series planned by the Committee on Children's Work of the Division of Christian Education of the National Council of the Churches of Christ in the United States of America. It is being used by several cooperating denominations.



Organization Is Necessary

by **Randolph Crump Miller**
Professor of Christian Education
Yale Divinity School

WE HEAR today that the quality of life of the congregation is what is communicated to the pupils in the Christian education of the local parish. Sometimes this sounds as if the faith of the Church "oozes" over the parishioners. There is a sense in which that is what happens. The atmosphere of congregational life is breathed by its members; the attitudes of congregational life are caught; the presuppositions of congregational life are unconsciously assimilated. This is all very fine, we say, but it's mighty vague. It is not only vague, but, if left at this point, it is likely to evaporate.

The local parish is a community of the Holy Spirit (we hope), but it is also an institution. Organization and administration provide the structure of the Body of Christ, and without structure a body is like a jellyfish. A good program of Christian education is set up to involve all the members; it is a parish-

wide program ministering to everyone; it reaches all ages.

Principles

1. The purpose of a parish is to create an atmosphere in which God is at work to bring individuals into right relationships with each other.
2. Every aspect of parish life has educational significance.
3. Organization and administration are part of the curriculum of education. To share in this process is educational in itself.
4. Organization and administration are justified only as they contribute to the health of the Christian community.

The organization does not need an elaborate structure. It needs to be simple, flexible, democratic, and graded; it needs to change with the needs and con-

cerns of the people; it should involve the members of the congregation in policy decisions; and it should be graded to suit adults with various capabilities and interests as well as children of various ages.

The Committee of Christian Education

A fully representative Christian education committee or board is the secret of successful organization and administration. The committee should be large enough to represent the entire congregation and small enough to function effectively. It may be elected by the congregation or by the various organizations in the parish. The rector, director of Christian education, and superintendent should be members *ex officio*, although a layman can well be chairman.

This is not just a committee for the church school, although the church school is one of its chief concerns. It is responsible for the educational policies of the entire parish. Its first job is to find out what is going on educationally in the diocese and in the Church nationally. Knowing something of the educational work of ecumenical agencies, as reported by such magazines as the *International Journal of Religious Education*, *World Christian Education*, and *Religious Education*, is also desirable.

With this perspective, a Christian education committee is ready to find out what is going on in its own parish. Then it can turn to the formation of policy and the implementing of its ideas through organization and administration.

Duties of the Committee

At every point, the congregation needs to be informed and persuaded. Although a competent committee is important, its hands are tied if it cannot bring the rest of the congregation along with it. Reports to the congregation can be made in many ways: through sermons, announcements, reports, items in the bulletin, tracts, books. FINDINGS should be made available to other than church school teachers.

In relation to the church school, the committee can be very effective in helping to enlist and train teachers and to set up a recruiting plan, and by insisting on some training before anyone is permitted to teach. In some cases, the committee appoints the officers of the church school. It may control curriculum materials and see that the library is kept up to date. Although equipment and housing is a responsibility of the vestry, the Christian education committee may make recommendations for improving conditions. They may recommend to the vestry the items and amounts in the educational budget.

The importance of the committee is that it is forward looking. In the light of the principles set forth above, it may set new programs in motion—for example, inaugurating parent education; changing the hour of worship to meet the needs of families (with the consent of the rector, for this is his domain); setting up scholarships for summer conferences for children, youth, teachers, and other adults; working out a policy of weekday education; cooperating with the local council of churches in teacher training; setting up a program of measurement and testing; expanding the program of audio-visual education.

How to Start

Such a program may start with a few concerned people who work out the formation of a committee with their rector. It may start with a special committee of teachers and grow into a larger committee. It may come out of the policy of the vestry. In order to get under way, a job analysis may be needed to find out who is supposed to do what. Such a book as Paul Vieth's *The Church School* (Christian Education Press, \$3.50) or Chapters 17 and 18 of my *Education for Christian Living* (Prentice-Hall, \$7.50), gives the basic information. Those who want this kind of organization may have to do some reading in order to find out what Christian education is and what to do about it.

Administration

Administration remains in the hands of the rector. He may delegate some of the responsibility to a director of Christian education or a superintendent. These officers do not have less responsibility when they work through a Christian education committee. In a sense, working with a committee makes their leadership more responsible and effective because the committee puts the resources of the congregation at their disposal.

Good administration does not automatically make for good teaching, but it can provide a smooth-running machine in which the teacher is free to concentrate on his job. It guards the pupils from feeling that the educational program is inefficient, or that the leader is bungling. This carries over to all the groups in which there is a conscious effort at Christian education, and it wakens others to the fact that education is going on in their group.

A United Program

Because a parish is supposed to be a single community rather than a federation of autonomous groups, a comprehensive program of Christian education should include all activities. Yet, because people must be organized according to age-groups, interests, vocations, free time, and so on, each group must be semi-autonomous. Too often in the past, the parish has been fragmented and the primary loyalty of group members has been to the group: they belong to St. Ann's Guild but not to St. Vitus' Church. This splits the body of Christ as effectively as we split it between denominations. It is a scandal of division on the local level.

Administration and organization cannot solve this problem. They cannot guarantee either unity or effectiveness in the educational program. Only the Holy Spirit can bind men together, and no matter how well we plan and plant and water, only God provides the growth. But poor administration, under- or over-organization, and clerically centered authority can ruin what effectiveness and unity God wants. When the vision of unity is captured on the level of the local congregation, it works normally through a committee of Christian education, and spreads beyond the narrow parochialism of most congregations to the Church as a whole and to the ecumenical fellowship of Christians throughout the world.

A Children's Lenten Mission

by William Sydnor
Rector, Christ Church
Alexandria, Va.

THIS article is the story of my experience with children's Lenten missions at Christ Church, Alexandria, Va., in 1960 and 1961. It is addressed to those of you who have asked for help in setting up a mission and making a go of it. From several years' experience with children's missions in different kinds of parishes, I am convinced that if the preliminary planning is done thoroughly, there is next to no probability that the mission will not accomplish its purpose.

Each year our first step in preparing for the mission was to appoint a general chairman. Then came a preliminary meeting of the chairman and our parish staff to discuss the mission in general terms. (If you have no staff, the church school superintendent and a knowledgeable teacher or two can fill out the committee for this preliminary meeting.) At this meeting, we determined the theme for the mission and worked out the committee structure. Here are the committees we felt were necessary.

Worship: To plan each of the daily services.

Classroom work: To plan study and workshop activities and to secure the teaching staff.

Promotion: To handle advance publicity.

Transportation: To arrange car pools to transport the children from school to the church and home.

Attendance: To keep attendance records and make daily checks on absent members.

Recreation: To plan the recess period.

Refreshments: To deal with one of life's realities: children are famished after school.

After having given the general chairman some suggestions on likely persons to head each of these committees, the preliminary planning group adjourned. The general chairman's next job was to line up committee chairmen.

Specific Plans for the 1960 Mission

Our committee chairmen, acting as an executive committee under the general chairman, first considered over-all matters of structure, then the content of each part of the program, and finally the details of each committee's responsibilities. The plan agreed upon

for 1960 was that the mission would be for children in grades one through six; that it would be held every afternoon after school during the week which includes Ash Wednesday. This schedule was set:

3:30-3:55: service in the church

4:00-4:15: refreshments and recreation

4:20-5:00: classroom and workshop period

Next the committee turned to content. The theme of our mission in 1960 was "The Family of God," with attention given to some of the implications of Holy Baptism.

The committee hoped that in the course of the mission the children would come to have these insights: The Church is the Family of God and has a Spirit that is God's Holy Spirit. In this atmosphere everyone counts. It is an atmosphere of love, understanding, and forgiveness, in which our responsibilities and opportunities are to express our appreciation for being included in this wonderful Christian fellowship. Our human families are meant to be small editions of the larger Family of God.

Prayers, Pictures, and Publicity

The rector, as chairman of the worship committee, reported that his committee members were thinking of having a service each day in the course of which the children would learn about Holy Baptism. They hoped to be able to arrange to have a baptism at one of the services. The prayers each day would include prayers for other members of God's family, especially the children of Central America about whom our children would be learning in their classes.

Before deciding whether to have classes by grade or with certain grades grouped together, the classroom committee chairman decided to wait for some indication from the promotion committee as to how many children were likely to attend. Everyone felt it would be unfair to ask members of the regular church school teaching staff to teach in the mission.

Because the children would have been in school all day, the classroom committee decided that work should not be "heavy." The stories in the Children's Mission Study booklet would be used whenever pos-



Mr. Sydnor leading a children's Lenten mission.

sible. Pictorial materials would be used so the children could see what life is like in Central America. The possibility of finding appropriate slides, filmstrips, and even movies would be investigated. These might be available from the national Church, the local library or school, or possibly from some world traveler in the community. Every possibility for handcrafts related to the part of the world being studied would be considered. (Children can work with their hands while they listen to a story and find it relaxing.)

The promotion committee decided that the mission was to be publicized in the church bulletin and the Lenten publicity mailed to all families in the congregation. The rector was asked to send a letter to all parents two weeks before the first day of the mission. The letter was to announce the mission and to "sell" it. "A children's mission every afternoon after school provides more opportunity for learning than once-a-week Lenten services. I hope that all our children can give up other after-school activities for that one week in order to participate. . . ." The letter enclosed an advance registration card to be turned in on one of the two Sundays before the mission opened.

After much discussion, the chairmen decided to have a registration fee of fifty cents per child. The money would be used to pay part of the cost of curriculum materials and refreshments. Its principal value, however, lay in the fact that because some money had been invested in the project, parents would be more likely to insist that their children show up! Children can blow hot and cold and, when opening

day arrives, may not want to attend. The token registration fee might help stiffen parental determination, particularly on the first day. From then on it would be up to the mission to sell itself. Since the registration fee was not intended to keep any child away, "scholarships" were made available. In retrospect we were glad this was done.

Car Pools, Cards, and Kool-Aid

The transportation committee started lining up car pools from the various grade schools about two weeks before the mission. This personal contact with parents was of major importance in promoting attendance. The members of the transportation committee turned out to be the principal salesmen for the mission. They had to have all the answers: why it was important to have a mission; why parents should have their children cancel other after-school activities that week to come to church every day. The transportation committee was also able to give the classwork committee its first indication of how many children they could expect.

The attendance committee had the job of promoting attendance beyond the first day of the mission. If the promotion and transportation committees got the children there the first day, the attendance committee should be able to keep them coming. The committee decided to have an attendance card illustrating the interior of our church. Each child would be given a copy of the card on which to paste something each day to show he had been present.

The art teacher in one of the local schools made a simple sketch of a baptism in Christ Church. The sketch was made in such a way that the parents, the baby, the group of godparents, the font, and the clergyman could be reproduced as five separate stick-on additions to the picture. This 6 x 9 inch attendance card was mimeographed, as were the stick-on figures. On the two Sundays prior to the mission, members of church school classes in grades one through six spent a few minutes of their class period coloring and cutting out the paste-on parts of the picture. This responsibility added to the already rising interest in the approaching mission.

Each day, the children attending the mission checked in at the attendance table, which was manned by at least three people. The first person gave the child his card; the second gave him the proper paste-on figure for that day and showed him where to put it. After pasting the figure in place, the child turned in his card to the last person. On the final day he was given his attendance card to keep. The attendance committee telephoned absent children each night and told them they were missed.

Because of the various kinds of promotion, there was a class for each grade. Seventy per cent of the children in the first six grades of church school attended at least one day. Eighty-eight per cent of those registered came every day.

The recreation and refreshment committees worked together to drain off pent-up energy and alleviate starvation during the fifteen minutes between the service and the classroom period. Kool-Aid and cookies were the usual refreshments, with a different

team of mothers on the job each day. The plan was to distribute refreshments as rapidly as possible and get everyone involved in some active game just as soon as he got the last bite of food to his mouth.

The Service and Singing

Two weeks before the mission, the worship and classroom work committees met to perfect and dovetail their plans. The worship plans were to deal each day with a different aspect of the mission theme, "The Family of God":

Monday: What Is a Family?

Tuesday: Everybody Counts in a Family

Wednesday: The Importance of Our Christian Home

Thursday: We Receive This Child . . . Into Love

Friday: Our Responsibilities in the Family

Most of the services followed this sequence:

Two opening hymns (so latecomers could arrive during the singing)

Opening sentences

"The Lord be with you," etc.

The Lord's Prayer

A children's collect about the spirit of prayer

"O Lord, open thou our lips," etc.

A talk

Hymn

Closing prayers for all children everywhere

Benediction

Hymn

Five hymns from the Hymnal 1940 were carefully selected: No. 243, stanzas 1 and 2; No. 245; No. 252, stanzas 1 and 5; No. 238, stanza 1; and No. 237, stanza 5. These were mimeographed and, in the course of the week, memorized. As the mimeographed sheets became more disheveled and mutilated, fewer and fewer people actually needed them. A conscious effort was made to see that everyone knew the versicles and made their responses, including the "Amens" to prayers.

Since the time of that 1960 mission, a children's songbook entitled *Sing for Joy* (edited by Norman and Margaret Mealy, Seabury, 1961) has been published. Had *Sing for Joy* been available when we were planning the mission, we would have used two of its magnificent songs about Holy Baptism: No. 54, "The Church the Family of God," and No. 55, "Baptized with Water." (*Sing for Joy* also has an indispensable index of hymns from the Hymnal 1940 arranged according to age-level and subject matter.)

The daily talks were of a question-and-answer nature. For instance, on the first day, after explaining that we would be thinking all week about the Family of God, the minister asked, "What is a family? What makes your family wonderful? We call the Church God's family. How does one get into it?" At the close of the "talk" the congregation began learning both "We receive this child into the congregation of Christ's flock," from the baptismal service (Prayer Book, page 280), and Hymn 238, stanza 1.

A Blizzard and a Baptism

On Thursday we planned to have an actual baptism, but on that day a blizzard closed the schools.

The attendance committee telephoned everyone to tell them that the last two days of the mission had been postponed for one week. In order to get the children back the next week, each child was sent a mimeographed card with this message, in what was supposed to be a tiny child's handwriting:

i am coming to the children's misSion at Christ
chURch this thursdAY aftErnoon to be baptiSed. i
hope you'll be ther too.

billy jones

3 monthS old

Thursday came and so did the snow—more than before. The telephoning was done again. Early the next week the children received a second postal card:

so soRry i missed the childRen's LeNten miSSion last
thurSday. i got In a snoW drift—
but i'll be there to be bapTiSed this thursdaY, Hope
you cAn come, also.

billy jones

3 months and

1 week old

Everybody came, and we finally had the baptism.

The lesson from St. Mark 10 of Jesus blessing little children had been read in a service earlier and discussed, so it was familiar. The children joined the godparents in responding to the questions addressed to them. After the godparents' questions, the congregation sang Hymn 237, stanza 5, from memory. "We receive this child . . ." was said in unison by the whole congregation, followed by Hymn 238, stanza 1, as the minister carried the baby through the congregation so all could get a closer look at their new Christian brother. It was about as well-informed and concerned a congregation as one could find in any church.

The classroom session made use of the stories in the Children's Mission Study materials. They got a number of colored slides of Central America from a member of the congregation who had spent some time in that part of the world. The use of these materials plus their own handwork made the people of Central America real to the children and helped them feel something of their partnership with the Church in that part of the world. Because of this, the children's prayers and their gifts through the Missionary Offering boxes meant more to them.

This Year's Theme

This past Lent (1961) the same plan and organization were used. The theme running through the services was the Christian Year; the mission study was about Mexico. In place of the attendance card, we provided a bookmark of simulated leather, on which were pasted four symbols of Mexican culture and a cross. The hymns used were: No. 235; No. 21, stanzas 1 and 2; No. 261, stanza 2; No. 239; No. 330; No. 59, stanzas 1 and 2; No. 85, stanza 1, and the Gloria in excelsis. And this year the weatherman was wonderfully accommodating.

Naturally, the theme and the subject of a mission study will change from year to year; but I believe the plan outlined here can be adapted and used by many churches, large and small.



The extremes may be greater . . .

New Mission Study Materials

by Hope D. Kenny

A SIGNIFICANT step toward better missionary education has been taken this year in the publication, by National Council, of an outline for a unified parish program of missionary education. Entitled *Response to Our Calling*, the pamphlet was distributed to all clergy in the May "Advance Information for the Clergy" packet.

One can only hope this will prove to be the beginning of an ongoing project. Essentially, such a program can awaken the hearts and minds of both clergy and laity to the almost overwhelming, but sadly forgotten fact that the Church *is* mission, and that the call of every Christian is *to* this mission.

A second significant step, closely related to the above, is the publication of the "Missionary Education Portfolio 1961-62," a packet containing study materials for all ages. The portfolio is available from the National Council, 281 Park Avenue South, New York 10, N.Y., at a cost of \$6.50. *Response to Our Calling* outlines, step-by-step, a unified program for a parish planning committee to consider. The portfolio contains one copy each of all the materials needed to carry out the program this year.

Adult Materials

Five items are included in the portfolio for adult groups in the parish. The first is a discussion program based on *The Christian in His Vocation* (Evanston Assembly). This series of six sessions, entitled *You,*

Your Church and Your Job, is a publication of the National Council of Churches that seeks to relate Christianity to the daily work of lay people by narrowing the gulf between the Church and its worship and the weekday lives of its members.

Specifically related to the overseas mission theme for 1961-1962 is *Land of Eldorado* by Sante Uberto Barbieri, Bishop for the Buenos Aires area of the Methodist Church in Argentina. This 156-page book gives a comprehensive summary of the early history of Latin America and the coming of Protestantism to its shores, describing its growth as well as its failures. The Bibliography, by the way, is excellent.

Accompanying the book is a special issue of the "Headline Series" of the Foreign Policy Association, *New Trends in Latin America*, by Tad Szulc. Although the publication is now over a year old, it accurately describes the emerging political picture in Latin America and its effect on the United States.

Articles by various workers in the overseas missions of the Church in Latin America are included in a reprint from *Pan Anglican* entitled "Anglicanism in Latin America." If used as a follow-up to Bishop Barbieri's text, these articles will acquaint groups with the situation and needs facing our own communion in that vast territory south of the border.

Miss Carman St.J. Wolff, Associate Director of the Department of Christian Education, who was formerly a missionary in Brazil, has written an adult

guide entitled "The Christian Mission in Latin America." Miss Wolff is to be highly commended on two counts: First, her practical approach acknowledges the necessity that there be some purpose to a study of this nature. Since the material was prepared for interdenominational use, it should not be assumed that every group will find the study automatically suitable. The author suggests certain helpful questions that a planning committee ought to face before determining how to use the study.

Secondly, Miss Wolff includes an excellent chapter on worship, specific collects, Bible readings, and a litany, with suggestions as to how they may be integrated into the study program.

One might wish, perhaps, that specific Bible passages had been included in the list of resources for each study session. For instance, in answer to the question "Do you believe that God is at work even where He is not known or acknowledged?" Romans 2:14-16 and Psalm 19:1-4 would give evidence that such a question has long plagued men's minds. Passages from the Acts of the Apostles and the Epistles of Paul show examples that correlate most strikingly with the problems the Church is facing today in Latin America.

The entire guide is nevertheless refreshing in its emphasis on our understanding of how we and our Latin-American brothers in Christ are members of the same Body, and therefore responsible one to the other for the spread of His Kingdom.

Youth Materials

The mission study for youth (grades seven through twelve), which is described in greater detail on page 14, is entitled *Latin-American Dialogue*. The book is written in language teenagers will readily appreciate, and the suggestions for discussion include thought-provoking questions.

Children's Materials

Included in the portfolio is an excellent map of Latin America. It will be valuable to all age-groups,

but especially appealing to children in the fourth grade and up. The explanation sheet that comes with the map is particularly useful.

A picture album, "World Friends: In South America," is intended to be used as the main resource for the Children's Mission Study. *Christians of the Americas*, the leader's guide, suggests units of study for both primary and junior classes, and includes suggestions for involving the children in the entire parish program.

As a director of Christian education, I have always found it difficult to insert into the current curriculum a concentrated four-week mission study without losing the continuity of the prescribed courses. I dare say other parishes that do not use the Seabury Series exclusively find a similar problem. *Christians of the Americas* helps answer this dilemma by including suggestions for using the material for short periods in regular class sessions.

The guide, while recognizing that all Christian education is missionary, states: "... for children, a specific, concrete situation is easier to understand than a generalization or an abstract concept. As a child grows, each successive mission study will add to what he has learned in previous years, deepening and broadening his understanding of the total mission of the Church." Surely, this goal may well be met if the succeeding years bring forth as clear, concise, and useful children's mission studies as are found in *Christians of the Americas*.

Resource Materials

A final word must be said in regard to the brochure of resource materials, two copies of which are included in the portfolio. This is a reprint of the resources found in *Response to Our Calling*, and it is compiled in a unique way.

Realizing the possibility that some clergy and parishes will make little or no use of the materials for a unified parish program or for small-group discussions, the pamphlet includes not only suggestions in these two categories, but also a section entitled "Things We Do at Home." This should encourage clergy with ways in which they may stimulate their parishioners to think about and to pray for a keener awareness of the Church as Mission, both from a parochial and an overseas standpoint.

Evaluation

The threefold proposed purpose of the unified program of missionary education is to enable the laity: (1) to understand and participate in their Christian mission from Monday through Saturday, as well as Sunday; (2) to realize that others, in this instance Latin Americans, participate in the same Christian mission; (3) to discover that there are ways in which we and our Latin-American brethren may be of service to each other in carrying out the one mission: "To work and pray and give for the spread of Christ's Kingdom."

After careful study of these new materials, one cannot but agree that a most thoughtful and adequate work has been accomplished.



... but the problems are the same.

Youth in the Mission of the Church

by Virginia Harbour
Editor of Youth Publications

TODAY, in other communions as well as our own, a great deal of ferment and rethinking is taking place concerning missionary education and materials for missionary education. Formerly, to equate missionary education with information concerning some "home" or "overseas" mission field was sufficient. But as the definition of mission has come increasingly to include the mission of every Christian to the world as and wherever he encounters it, so the understanding of missionary education must be similar. Missionary education must seek to recall all Churchmen to their own mission at the same time as it reveals the nature of the Church's mission in some other area of the world.

This is not an easy task to accomplish via the printed page, but attempts have been made in the past and are continuing to be made. *Latin-American Dialogue*, the 1961-1962 Youth Mission Study sponsored by the Department of Christian Education, is such an attempt. The book is cast in the form of letters written by two exchange students (one from the United States and one a Brazilian) to their friends and families. The letters unfold the story of the year as lived out by both boys. Each is caught up and involved in the real issues of the other's homeland, and led to see his own life mission as a Christian young person in relation to these issues. Most of the issues are ones experienced in both cultures, but manifested quite differently in each. The Church's mission, while basically the same in both places, is likewise manifested quite differently.

A few of the issues brought to light but certainly not treated exhaustively in *Latin-American Dialogue* include the following: economic conditions, education, family life, communism, race relations, the fact of divisions within Christendom. Economic conditions provide one example. The United States today is labeled an affluent society—with few, if any, parallels in the Western world. What is the Church's mission in such a unique, affluent society? And what is the Church's mission in Brazil, where the society is one of vast extremes of wealth and poverty?

Or what is the Church's mission in the field of education? The United States, in spite of its affluence, is willing to spend only 4 per cent of its national income on education. In Brazil, an education is still unavailable to more than half of the population.

What is the mission of the Church in a society like our own, which affects the lives of millions of

people in other parts of the world by its sheer size and power and by the actions and decisions of its diplomats and businessmen? What is the Church's mission in a society like Brazil, which desperately needs outside help to meet inner needs, but through rising nationalism and inherited pride resents the "superiority" of the giver?

These are real issues. And it is the conviction of the authors that young people are asking to be involved in nothing less. But how can they be involved?

Using the Study

Latin-American Dialogue is easy reading. If at all possible, secure a copy for each person in your class or group. Take one session just to read it, or to begin reading it, *silently*. By the end of forty-five minutes or so of silent reading, those who have not finished can take their copies home and do so before the next session. Discussion of various issues will come about readily if the young people are given assignments of things to watch for as they read. For example, ask two or three young people to watch for the differences in American and Brazilian family life. Other topics that might be "listened for" by small groups are: attitudes toward the Church's involvement in politics; attitudes of U.S. citizens living abroad; the differences in the involvement of young people in national affairs.

Begin your second session by letting those who "listened" for the same thing meet to pool their findings and prepare a brief report to be made to the whole group. Included in the report should be their own thoughts on the topic. Would their reactions have been the same as Pedro's, or Raymond's? What do *they* think about the educational system in the U.S.? About family life? About the role of young people in national affairs?

Vary the form of the reporting. Perhaps some young people would like to make their report in the form of a panel discussion; others may want to conclude with a question addressed to the whole group that can be discussed in quickly formed small groups. (See *Leading Young People* for other ways of carrying on group discussion.) As the reports get under way, ask one person to make a list of topics about which further information is needed and desired.

This kind of reporting and discussing may go on for several sessions. However, do not let any discussion remain on a purely objective level. Keep asking questions like: "Is this area one in which Churchmen, young and old, should be involved? Why?" "Do we, as young Christians, have a responsibility in this area? What can we do about this in *our* families, *our* community?" In this connection, make use of the questions for each chapter suggested at the back of the book. Better still, keep remembering Chico's conversation with the rector, who, Chico felt, was dragging his heels at the time of the strike. "I'm afraid I may have been rude to him because I just said, 'Can God's love tolerate conditions that lead to severe hardship?' and walked away."

If we are truly missionary, what are *we* doing to reveal God's love, His judgment and mercy, at work in our world?

Sight and Sound

by John G. Harrell

More Institutes in Audio-Visual Communication

Audio-visual communication as a means toward better Christian education will be more and more in the news in the coming months. Two Institutes in Audio-Visual Communication were held last summer under the sponsorship of several seminaries and the Division of Audio-Visual Education. Participants in the Institutes are presently conducting workshops in their home dioceses. Plans are now being made for Institutes next summer to train more persons to conduct diocesan workshops.

The Institutes offer a demanding program. The ten-day course is largely academic in nature, although many hours are spent in practical, firsthand experience and skill training. Consultations with the staff are also an important ingredient, along with reading and study.

In addition to the demands of the ten days on the participants, certain things are required of the dioceses sending teams to the Institute. The Institutes are not intended for personal enrichment, although of course this is an outcome. Rather, participants are sent by their diocese as members of a team. A team may be as few as two persons or as many as four. The team members should be clergymen or professional church workers. They must be committed to assisting their diocese by accepting responsibility to hold audio-visual communication workshops or other training programs after their return from an Institute. In turn, the diocesan department of Christian education is requested to give support to their team by meeting with them both before and after the Institute. A suggested agenda for these department meetings has been prepared.

The enrollment at each Institute is limited to twenty participants. A staff of five is required. The cost per participant is approximately \$90.00, including board and room.

It is probably none too early for most dioceses to consider sending a team to an Institute this summer. Further inquiry about the Institutes in Audio-Visual Communication are invited. Write to the Division of Audio-Visual Education, 28 Havemeyer Place, Greenwich, Conn.

Film Reviews

Christmas in Hong Kong. Film Services (Box 301M, Pasadena, Calif.), color, 21 minutes. Rental \$10.00; during December, \$15.00. Here is a delightful story which achieves two purposes. It disentangles the meaning of Christmas from Santa Claus, and communicates an understanding of the Chinese living in Hong Kong. No small order!

The story of how a young boy learns about Christmas will appeal to children and adults alike. The film itself is made with taste and skill. If you are looking for a Christmas program film, this may be what you want.

Buyers' Choice. Family Films (5823 Santa Monica Blvd., Hollywood 38, Calif.), color or black and white, 28 minutes. Rental: color, \$13.00; b&w, \$9.00. The Benson family (father, mother, collegiate son, and high-school-senior daughter) has been moved to a new community by the Company. The Bensons have a major housing decision to make. It is not a choice of which house to buy within the same price range or social status, but a choice between a house they can afford and one which they cannot. The social and economic status of the Bensons obviously precludes their more expensive and ambitious choice. Nonetheless, in fantasy each member of the family would like to live in a rich man's house. What decision will they make, and how?

It is apparent that many specialists had a hand in the development of this film. Consequently, it is devoid of the passionate, artistic unity and appeal of a masterpiece. The wonder is that the actors alone are able to communicate an *élan* that makes the film come alive now and then. Apart from their performances, the picture dips deeply into the file of stereotypes and ambiguities that disguise middle and lower middle class distinctions, presumably to broaden audience identification. The unfortunate result is, necessarily, unreality and lack of dimension.

Stereotype, in which the film wades, actually works against its intended function. It is a half-hour, open-ended story, with the principal characters finally picking up the phone, reaching

it out to the audience, and saying "You answer it. What would you do?"

However, the film is not truly open-ended, since it is weighted on the "right" side from the beginning. Here come the stereotypes. People who live in the "rich" houses do not go to church; they drink—and seem to have no other concerns but themselves and their lawns. On the other hand, middle class (or lower middle class?) people do go to church, do not drink, and are heavily engaged in all sorts of benevolent activities. It all depends on what kind of house you live in! From there on out, your life pattern is set. Since the film is intended for in-church use, there can be no question about the "open end."

Add to the stereotypy the moralisms that are intruded or planted along the way, and the case is cinched. Restricted neighborhood policies, deficit spending, material enjoyment, all come in for Protestant ethical castigation. One might even see this film as a statement for "keeping the classes where they belong." In many ways, it is vicious.

There are knowledgeable Episcopalians however, who have previewed *Buyer's Choice* and who feel it is valid and truly opens discussion of such questions as: What are your values? Who are your gods? How do you propose that you and your family shall live? How can you deal with the "pagan" pressures on your family life?

These are good questions; possibly in many parishes the film will help to crack them open. It was produced for use within the 1961-1962 study theme, "Families in Rapid Social Change."

If you feel you can use *Buyers' Choice*, I suggest that you invite older high-school students to attend the session with their parents. It is probable that the richest reward from showing this film will be small-group discussions in which older teenagers and adults come together on equal terms.

The Four of Us Are Strangers. CBS-TV kinescope, 28 minutes, black and white. Available from the Audio-Visual Film Library (281 Park Avenue South, New York 10, N. Y.) Rental \$7.00. This is a powerful and extremely well-acted film—the story of a family of four. The mother and father are both disagreeable persons who bicker and fight constantly, not only with each other but with their children. The children, unable to take it, escape as soon as possible, the boy into the Army and the girl into marriage. Neither has reached anything like the maturity needed for a satisfactory adult life. The boy ultimately finds help through psychiatry. The girl's marriage goes on the rocks. After five years' ab-



From Christmas in Hong Kong

sence, they both return home for a visit. The situation there has not changed; the mother and father are the same. The boy has learned to accept them for what they are and to forgive them. The girl is still bitter and mixed up.

Nearly every young person will identify himself or herself to a certain degree with the boy and girl in this story. All young people are, to some extent, in rebellion against their parents, and look forward to the time when they will be "on their own."

For some young people, this identification may be almost unbearable because of the unhappiness of their own family situations. The film makes very clear that escape is not the answer, though leaving home may be necessary in order to find help for growing up. Many young people, seeing the film, could well find the day dreams that sustain them shattered, and themselves in a state of despair worse than before.

On the credit side, the film points up some very important matters (in addition to the ineffectiveness of escape as a "cure-all"): help is available, and psychiatry is not a dirty word; the freedom psychiatry can make possible for an individual requires a responsible use of it; the ability to love is one of the greatest of God's gifts, and the ability to forgive goes with it.

This film can be a powerful tool in helping to confront a very baffling contemporary human phenomenon. If you are willing to do careful follow-up work in counseling young people who may need help, by all means use it. This is the kind of ministry we should be performing on behalf of our young people. But if you do not feel able to do this, or if there are young people in your group who are already borderline neurotics, we do not recommend its use. (Virginia Harbour)

Filmstrip Review

"Older Teens and Life's Problems," Family Filmstrips (5823 Santa Monica Blvd., Hollywood 38, Calif.), color, guides. Four filmstrips of about 45 frames each, two 33 1/3 rpm records. Complete set, \$25.50; single filmstrips, \$6.50; single records, \$3.50. Family Filmstrips continues in this kit its series of "Teenage Topics for Christian Youth." The subject matter maintains a fairly uniform standard of appropriateness, but unfortunately the development of ideas is often marred by oversimplification of the problem and a too facile solution, for example, "Get God's help in making your decision."

While the filmstrip that supplies the above illustration explores the meaning of "getting God's help," one is still left with an overriding impression that God always makes known His will for us with remarkable clarity and facility. This observation finds parallels in the other filmstrips of the kit.

Individual titles in this new release are:

How to Handle Your Personal Problems—which includes good, practical advice and encouragement in calling on counselors in the community, school, and church.

Careers That Matter—an adequate treatment except for the oversimplification that "God designed you in a special way for a special job."

Building a Personal Religious Faith—which attempts to define "full-time Christian service." What emerges is muddy, but it sounds "spiritual"—not much of a recommendation, certainly.

Why Go to College—answers a question that may not be asked since most young people already know the answers. The filmstrip is useful, however, in helping young people budget their time and activities.

Technically, the filmstrips are good. Diocesan libraries might purchase the series so that individual titles may be loaned to parishes on special occasions.

Record Reviews

The Youth Division has just released two important recordings that should find wide acceptance in the Church.

Selections from the E.Y.C. Song Book. An album of four 7", 33 1/3 rpm records. Available from Informal Music Service, Radnor Road, Delaware, Ohio. \$5.00. The Episcopal Young Churchmen's Song Book has undergone major revision and has been strengthened by the inclusion of liturgical hymns alongside secular folk songs. Notable is the inclusion of "There's a wideness in God's mercy" from Beaumont's Twentieth Century Folk Mass.

The record album is a companion to the Song Book and is intended to encourage singing in youth groups. It is likely to achieve its purpose, so attractively and simply is it done. The quality of recording is adequate, although the individual numbers are often brought abruptly to an end.

Brainwashing: The Ultimate Weapon. A single 12", 33 1/3 rpm record. Available from 281 Park Avenue South, New York 10, N.Y. \$2.95. This is a recording of the notable lecture by Major William E. Mayer, delivered at the San Francisco Naval Shipyard in 1957. Circulated widely on tape, the lecture is now available in this inexpensive form. Major Mayer is the United States Army psychiatrist who analyzed Communist methods of brainwashing, especially among American prisoners of war in Korea. An ample utilization guide is provided in the new edition of the "Episcopal Young Churchmen's Notebook" (\$2.50, available from 281 Park Avenue South, New York 10, N.Y.). The quality of the recording is far superior to the "bootleg" copies of the tape I have heard.

Sing My Soul, The Washington Cathedral Choir of Men and Boys. Episcopal Radio-TV Foundation (2744 Peachtree Rd. N.E., Atlanta 5, Ga.), 12", 33 1/3 rpm. \$3.48 monaural; \$4.48 stereo. This new release by Paul Callaway and the Cathedral Choir treats us to a selection of choral works ranging from Palestrina to Vaughn Williams. One side of the record is devoted entirely to hymns from the Hymnal 1940. The expertness of the choir is enhanced by a fine recording made in the Cathedral itself.

Teaching the Bible in Classroom and Church

by William Sydnor

Epiphany I, January 7, 1962

SUBJECT: Unanswered Prayer
BASED ON: The Collect

Hasn't every child started telling his father about something he has done with the words "Now please don't get mad but . . ." I remember having used words like those, and my own children have come to me in the same way. The child who comes in this spirit is really saying, "I may be wrong, but I know you love me and will understand."

Today's Collect is a prayer that says we believe our heavenly Father is at least as understanding and loving as human parents. (Look at it on page 109 of your Prayer Book.) "O Lord," it is saying, "be merciful and not impatient with us as we pray so hard for the things and people really important to us." Maybe it's for the bike I very much want for a birthday present, or that I want terribly for Mother to get well, or that I want to make the team so badly it hurts. Haven't there been times when you wanted something so much you literally ached for it?

Yet there may be some good reason why the heavenly Father cannot grant your prayer. If so, it will not be because He doesn't love you, but because He loves you very much.

When our prayers are like those suggested above, we want our will to be done. It is as though the loving Father leans over us as we pray and says, "No, my child, not your will, but *mine*, is your highest good; and here is light to see my will and strength to do it."

This is what today's Collect is saying. "O Lord, we beseech thee mercifully to receive the prayers of thy people who call upon thee; and [then] grant that they may both perceive ['Oh, now I see!'] and know what things they ought to do, and

also may have grace and power faithfully to fulfil the same; through Jesus Christ our Lord."

Epiphany II, January 14, 1962

SUBJECT: Protected by Peace
BASED ON: The Collect

Bishop Sherrill, our former Presiding Bishop, used to have a big, red setter who chased squirrels. After a squirrel had escaped up a tree, the dog would stay at the foot of the tree for a long time, barking and barking. The bishop said that sometimes the squirrel would get so confused by the noise the dog was making that he would come right down the tree and get killed.

It is a terrible thing to be so mixed up by the noise and rush of life around us that we cannot think straight. The first day at a new school can be that kind of scary experience, or being caught in a crowd. When a hotel catches fire, there are sometimes people who in their fright—because of the noise and the rush—actually jump out of the window and get killed when they could have been saved. Everyone would like to avoid confusion, whether he is an old person or a young one. Today's Collect is a prayer on this very subject.

"Almighty and everlasting God" is the God who has the power now and always. This God "dost govern all things in heaven and earth." *Govern* means here to keep in bounds or restrain as you would keep a fierce dog on a chain.

"Mercifully hear the supplications of thy people [please pay attention to our prayer], and grant us thy peace all the days of our life." The peace we are praying for here is the same peace we pray for in Morning

and Evening Prayer (pages 17 and 31): stillness of spirit, not circumstances.

So this day's Collect might be put in these words: "O God, who I know can help us, please listen and give us such stillness of soul that the rush and noise of life cannot hurt us; through Jesus Christ our Lord."

Epiphany III, January 21, 1962

SUBJECT: The Strong and Gentle God
BASED ON: The Collect

On my first Boy Scout hike I was a bit sick and wobbly because of the half-done campfire supper I had "cooked" and eaten the night before. We cut through a woods where there was no path, and before we got to the road we had to cross a deep gully by walking across a fallen tree trunk. My slight dizziness got worse when I started out on that tree. Just as I was sure I couldn't go on, and knew I could not turn back, there was my scoutmaster in front of me saying, "Take my hand." He led me to safety.

I suppose everyone has had this sort of experience in one way or another. Have you ever stepped off the curb heedlessly and had a friendly policeman stretch out his arm to prevent you from walking in front of a car? Haven't you seen a football player help a member of the opposite team to his feet after a rough pile-up, give him a friendly pat on the back, then run off to his side of the line? Have you ever wakened in the night when you were ill and found Mother sitting by your bed? She smiled and patted your arm, and you knew everything was going to be all right.

Today's Collect suggests that this strong, thoughtful kindness we have experienced from people is a hint of the way God often treats us.

"Almighty and everlasting God [O strong and changeless God], mercifully look upon our infirmities [notice and deal kindly with the effects of our mistakes, our wrongs, our sins]." The word *mercifully* also applies to "stretch forth thy right hand to help and defend us." It carries something of the meaning "deal gently because of our pain" or "be generous because of our great need."

The total effect of this Collect is that we are praying to the heavenly

Father who is so strong, so gentle, and so kind that we can be sure He cares deeply about each one of us. Hymn 248 touches on this subject, too.

Epiphany IV, January 28, 1962

SUBJECT: God's Help

BASED ON: The Collect and Gospel

The petitions "Lead us not into temptation, but deliver us from evil" are for most of us the most baffling in the Lord's Prayer. To a degree today's Collect explains these familiar words.

The prayer is addressed to God "who knowest" the dangers that beset us and our "frailty"—the ease with which we fall victim to them. He knows that I eat too much if given half a chance. He knows how easily I lose my temper. God knows before we do that the situation into which we are moving is going to be too tempting for us, and that we are likely to do what we know we should not.

This is why our Lord taught us to pray, "Lead us not into temptation"—help us avoid those situations in which we are almost sure to get in trouble. And how often this prayer is answered! Why is it that I changed my mind and didn't go to the store with my buddies? They got in trouble, and I most surely would have, too, had I been there. Was I just lucky, or was the God who knows my weakness protecting me?

The main part of this Collect asks God to "Grant to us such strength and protection, as may. . . ." "Such strength" means "enough strength" to withstand temptation when it comes. "Deliver us from evil" is the familiar parallel here. Our loving God has a way of giving us adequate extra strength to get over the rough spot; then He expects us to carry on by ourselves, using the abilities He has given us. In today's Gospel, the leper who came to Jesus was healed, but he was not fed or clothed or made rich. Once the Lord had healed him, he would be able to use his God-given abilities.

We pray today for God's special "strength" against external dangers and for His "protection" against spiritual "temptations." It is a fuller statement of "deliver us from evil," which is so often our prayer.

An Epiphany Service

Modeled on the Traditional Service of Nine Lessons and Carols

Prepared by Margaret H. Cole

Hymn 545, "Hail to the Lord's Anointed," all stanzas.

Brief address explaining the Epiphany Season and the Gospel lessons that will be read in this service.*

Opening Sentences:

"Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ."

"From the rising of the sun even unto the going down of the same my Name shall be great among the Gentiles; and in every place incense shall be offered unto my Name, and a pure offering: for my Name shall be great among the heathen, saith the Lord of hosts."

"The Gentiles shall come to thy light, and kings to the brightness of thy rising."

Hymn 49, "From the eastern mountains," stanzas 1 and 2.

The Gospel for the Epiphany (Prayer Book, pp. 108-109).

Hymn 52, "As with gladness men of old," stanzas 1-3.

Hymn 46, "Brightest and best of the sons of the morning," stanzas 1 and 2.

The Gospel for the Second Sunday after the Epiphany (Prayer Book, p. 112).

Hymn 50, "Saw you never, in the twilight," all stanzas.

The Gospel for the Third Sunday after the Epiphany (Prayer Book, p. 113).

Hymn 48, "Earth has many a noble city," all stanzas.

The Gospel for the Fourth Sunday after the Epiphany (Prayer Book, pp. 114-115).

The Epiphany Collect (Prayer Book, pp. 107-108).

Collect for the Epiphany from the Gelasian Sacramentary:

"Almighty and everlasting God, the brightness of faithful souls, who didst bring the Gentiles to Thy light, and made known unto them Him who is the true Light and the bright and morning Star; fill, we beseech Thee, the world with Thy glory, and show Thyself by the radiance of Thy light unto all nations; through Jesus Christ our Lord. Amen."

General Thanksgiving (Prayer Book, p. 19).

Grace.

Hymn 53, "Songs of thankfulness and praise," all stanzas.

(The congregation stands only for Hymns 545 and 53, but sings all the hymns.)

*For background information about the Epiphany Season and the Gospels used in this service, see *The Oxford American Prayer Book Commentary*, Massey H. Shepherd, Jr. (Oxford, 1950), pp. 107-115.



Book Notes

Edited by Charles E. Batten

Christians of the Americas, Children's Division, Department of Christian Education, Protestant Episcopal Church. Seabury, 1961. 62 pages. World Friends: In South America, by Claire Hoffman. Friendship Press, 1961. 30 pages. \$2.15 the set. These two publications constitute the mission study material for children of primary and junior ages for the present year. While the over-all mission theme is Latin America, the children's study focuses on people living in South America.

Christians of the Americas is a very helpful guide in three parts. Part I deals with planning for study and includes a rationale, methods, and two units of work, one for primary children and the other for juniors. Part II centers on using *World Friends: In South America*, an excellent resource composed of fifteen photographs of people engaged in a variety of activities in the several countries of South America. These pictures are of a very high order in artistry and in the evocation of reaction and discussion. There is a short, interesting, and pertinent text accompanying each. South American people should surely come alive for children as a result of the use of this set.

Part III presents additional resource material including songs, projects, and materials for worship. This guide is complete enough to be used effectively by a teacher with little experience and rich enough in resources to challenge a teacher who has been at work for years. If these two volumes are used as suggested, they should go far in aiding a teacher as he seeks to guide a class of children toward the basic aim of the mission study, as stated in the guide: "to help each child in your class or group become more aware of his mission as a Christian—in your community and in the world—and more able to see the oneness of this mission with that of Christians in other lands (in particular, for this study, with Christians of South America)." (C.E.B.)

Enter with Joy, by Stephen F. Bayne, Jr. Seabury, 1961. 160 pages. \$3.50. This volume brings together two series of lectures by Bishop Bayne. The first part of the book, "In Spirit and in Truth," is the substance of the 1960 Easter lectures at Kenyon College and centers around worship—difficulties encountered in worship because of our mortality; methods of purifying worship; and the work of Christ in the Holy Eucharist. The second half, "The Dialogue of the Word," comprises the 1956 George Craig Steward Foundation lectures at Seabury-Western Theological Seminary and is concerned with preaching, "with the curiously complex character of a sermon, with the nature of the congregation, with the selfhood of the preacher, and finally, with the paradoxical imbalance which is the final excellence of preaching."

Despite the four years that elapsed between the delivery of the two series, and the different type of audiences to which they were addressed, there is a coherence and unity of viewpoint in the volume. Bishop Bayne says things that need to be said, some of them not too popular among Anglicans at present. Would that all who conduct family services would read what he says about the place of preaching in them. Both laity and clergy will profit from a reading of this incisive, pertinent, and stimulating volume. (C.E.B.)

Living Thankfully, edited by Harold R. Landon. Seabury, 1961. 192 pages. \$4.25. This volume comprises the papers, given in three successive years (1959–1961) at the School of Worship of the Diocese of New York. The central theme of the book is that "Through the sacramental life of the Church we come to behold God's gracious hand in all his works." The book is divided into four sections: (1) The Preparation for

Sacramental Living; (2) God's Holy Communion with His People; (3) In His Hand, which treats absolution, unction, holy matrimony, and holy orders; and (4) The Life of Thankfulness, which discusses living eucharistically.

A list of contributors will indicate the high order of the volume, for all are well known in the Church for their ability to discuss the particular themes to which they have given attention. The writers are Dr. Dora P. Chaplin and the Reverend Messrs. Thomas van B. Barrett, John B. Coburn, Leslie J. A. Lang, John Ellis Large, Cyril C. Richardson, Edward N. West, and Samuel J. Wylie.

The lectures on which this volume is based were prepared for laymen and reflect sound scholarship of a high degree. Thus, this work should serve as an excellent study volume for adults, and particularly for confirmation instruction, since it covers in detail the sacraments of the Church and provides many needed insights as to what is involved in sacramental living (C.E.B.)

Far From Home, by Frederic W. Schroeder. Christian Education Press, 1961. 123 pages. \$1.50 The president of Eden Theological Seminary here presents ten meditations on the parable of the Prodigal Son. Each evidences sound insights into the human situation and what Christianity has to say to it. This is an interesting volume that should serve as a source of suggestive material for sermons and meditations. (C.E.B.)

Language and Religious Language: A Study in the Dynamics of Translation, by Jules Laurence Moreau. Westminster, 1961. 207 pages. \$4.50. The Christian as Communicator, by Harry A. DeWire. Westminster, 1961. 198 pages. \$4.50. These books are the first two "foundational" volumes in the new "Westminster Studies in Christian Communication." Believing that the problem of communication is crucial in the mission of the Church today, Kendig Brubaker Cully, the general editor, states that "in this series a wide variety of means and methods of communication will be analyzed in the light of their availability to, and suitability for, the particular tasks that the Christian Church faces in bringing the realities of the faith to bear upon the life of actual persons in the contemporary situation."

In the first volume, Dr. Moreau of Seabury-Western Theological Seminary interprets the mission of the Church as the translation of the Gospel from its original language into the language of the Church's present environment. His main thesis is that theological language is a function of two factors: the semantic structure of the Christian affirmation

and the semantic structure of the contemporary world. The author suggests that the language for Christian communication today may well use the insights of existentialist and process philosophy.

The second volume is an investigation of the Christian's responsibility in communication under the norm of love. After an analysis of the dynamics and the ways of human communication, Professor DeWire discusses the significance of love in communication, the types of communication among Christians and between Christians and others in the world, and finally the question of authority in communication. These books are an admirable beginning to a very promising series. (Owen C. Thomas)

Paperbacks

Recent paperbacks that should have particular interest to the readers of FINDINGS are listed below.

Macmillan has reprinted five of J. B. Phillips' most popular volumes: *The Gospels*, \$1.25; *Letters to Young Churches*, \$1.25; *The Young Church in Action*, \$.95; *The Book of Revelation*, \$.95; and *Your God Is Too Small*, \$1.10.

Doubleday is publishing two series, the Doubleday Anchor Originals and Dolphin Books. Among the former are *Martin Luther: Selections from His Writings*, edited and with an introduction by John Dillenberger, \$1.45, and *Biblical Archaeologist Reader*, edited by G. Ernest Wright and David Noel Freedman, \$1.45. The latter contains a wide variety of articles from the *Biblical Archaeologist*, that successful magazine which has produced so many articles for laymen, popularly written but based on sound scholarship. Dolphin Books, which are reprints, include *To the Golden Shore: The Life of Adoniram Judson*, by Courtney Anderson, \$1.45; *Light the Dark Streets*, by C. Kilmer Myers, \$.95; *Love and Conflict: New Patterns in Family Life*, by Gibson Winter, \$.95; and *The Next Day: A Basis for Meeting Personal Crises*, by James A. Pike, \$.95.

World Christian Books are published by Association Press and sell for \$1.00 each. *Man in God's Purpose*, by Stephen Neill, is a reprint of the volume published in England under the title *What Is Man?* John Foster's *To All Nations* completes the survey of Christian expansion begun in an earlier volume and concerns the period from 1700 to the present. *John Shines Through St. Augustine*, translated by A. P. Carleton, contains selections from the sermons of St. Augustine on the

Gospel according to St. John. *Palestine and the Bible*, by Denis Baly, discusses the topography, climate, and roads of Palestine, as well as the city of Jerusalem, to portray the physical conditions and scenes where our Lord spent His earthly life.

Reflection Books, published by Association Press, have two new Giants, at \$1.50. *The Modern Reader's Bible Atlas*, by H. H. Rowley, contains 28 illustrations and 24 full-color maps together with a text designed to aid the reader teach himself as he studies the Bible. *Grace and Personality*, by John Oman, is a reprint of his popular study first published in 1917. (C.E.B.)

Twelve New Reflection Books, Association, 1960 and 1961. 128 pages. Paper, \$.50 each. These twelve small volumes are brief discussions of topics which are aptly described by their titles and subtitles. They are of a generally high order, sufficiently detailed to be informative to the average reader and yet elementary enough to offer a good introduction to a subject. They are recommended for general reading, study groups, and as volumes for sale on a parish book table.

By John Calvin, edited by Hugh T. Kerr, offers the heart of Calvin's enduring ideas from his own writings. By John Wesley, edited by T. Otto Nall, contains the continuing message of Wesley, by means of selections from his own writings. *Introduction to Judaism*, by Lee A. Belford, is a primer on Jewish history, beliefs, ceremonies, and life today. *Calendar of Christianity* by Allan Hauck, discusses the origins and meaning of Christian holidays and holy days. *First Steps in Theology*, by Jack Finegan, introduces the reader to the doctrines of God, Christ, and the Church. *New Directions in Biblical Thought*, edited by Martin E. Marty, is a symposium on the theme of what the new movements in Bible scholarship say about man and history. *The Witness of Kierkegaard*, edited by Carl Michalson, contains selected writings from the celebrated Dane on how to become a Christian. *Facing Protestant-Roman Catholic Tensions*, edited by Wayne H. Cowan, is a collection of dialogues in which thirteen leading Roman Catholics and Protestants suggest how to think clearly about the issues. *How Protestants Differ from Roman Catholics*, by Stanley I. Stuber, will be unsatisfactory to Anglicans in some of the answers given to fifty-three questions which are raised. *Tests of a Living Church*, by Robert W. Spike, is a popular edition of *In But not Of This World. Evidence of Eternity*, compiled by Hazel Davis Clark, is composed of 118 selections for comfort

and contemplation of the future life, but it shows rather a bit of confusion between resurrection and immortality. *The Modern Reader's Guide to the Book of Revelation*, by Martin Rist, is a helpful interpretation of the book which causes so much trouble to so many laymen. (C.E.B.)

Come to Christmas! by Anna Laura and Edward W. Gebhard. Abingdon, 1960. 42 pages. \$.75. *Let Us Keep the Feast*, by C. S. Tatham. Church Information Board (Church House, Westminster, London S.W.1, England), 1958. 24 pages. \$.65. These two booklets contain many ideas and explanations that will appeal to those families which are building their own traditions around home observances of the Church's holy days.

Come to Christmas! has material for family activities starting with Thanksgiving and extending into Epiphany. This material includes songs and customs from other lands and from long ago. The booklet is quite colorfully and attractively illustrated.

Let Us Keep the Feast offers some simple ways of observing the Christian Year from Advent to Trinity. Barbara, aged thirteen, tells how the "high days and festivals" are kept in her family and how they differ sometimes in the family of her friend Susan. Both the text and drawings have an inimitable British flavor to them. (Mary Harrell)

Good for Nothing, by Gina Bell. Pictures by George Wilde. Abingdon, 1961. 32 pages. \$1.50. First- and second-graders who feel too big to play with the "little kids" but, at the same time, are themselves not accepted by the older children in their neighborhood, will sympathize with "good-for-nothing" Toby Miller. How Toby proves that even little boys can be good for something provides a very satisfying conclusion to this story of boys and baseball. Useful for a classroom browsing table, or for children to read by themselves at home. (E. M. Eccles).

Nobody's Birthday, by Ann Colver. Illustrated by Marvin Bileck. Knopf, 1961. Unpaged. \$2.75. A delightful bit of whimsy about a birthday that didn't belong to anyone, and so couldn't be celebrated until the owner was found. The excitement of birthdays—the party hats and balloons, the presents, the birthday cake glowing with candles—is caught up in both the story and the illustrations. For kindergarten and younger primary children. (E. M. Eccles).

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Play-Reading Discussion Group, A, *D. G. Stauffer*, MAR.
Report on Confirmation Instruction for Adults, MAY

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Children's Lenten Mission, A, *W. Sydnor*, DEC.
Let the Church Be the Church! *R. U. Smith*, SEPT.
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ITEMS

THE PRESIDING BISHOP has assigned the following members of the National Council to the Department of Christian Education: the Rt. Rev. Henry I. Loutitt, Bishop of South Florida; the Rev. Joseph S. Young, of Norman, Okla.; and Mrs. John H. Foster, of San Antonio, Tex.

The above-mentioned persons will serve with the Rt. Rev. Gordon V. Smith, Bishop of Iowa; the Rt. Rev. James P. DeWolff, Bishop of Long Island; and Mr. Franklin B. Miles, of Elkart, Ind., who continue as members of the Department of Christian Education.

Mrs. Deaton G. Bailey, of Griffin, Ga., and Mrs. John P. Moulton, of Spokane, Wash., will represent the General Division of Women's Work.

THE American Bible Society is making an appeal for \$250,000 to meet emergency needs for Bibles in Indonesia, prior to an embargo against their importation to that country which takes effect December 23, according to Dr. Robert T. Taylor, Executive Secretary.

The Indonesian government has placed an embargo on all books published in locally used languages in an effort to strengthen the economy of the country.

Local Indonesian churches and mission stations of American churches have requested supplies of Bibles prior to the effective date to take care of their needs. The emergency funds will be used to provide fifty thousand Bibles in the Toba Batak language and thirty thousand in Javanese, and to help the Netherlands Bible Society supply one hundred thousand Bibles in the Indonesian language.

CORRECTION

THE REV. S. C. V. Bowman's death occurred on September 20, 1961, not October 20 as announced in the November issue.



UNICEF Christmas card by Ludwig Bernelmans. See page 3.

